TO THE

GENTLEMEN

AND

PRINCIPAL INHABITANTS

OF

ROEHAMPTON,

IN THE

COUNTY of *SURREY*;

THE FOLLOWING

DISCOURSE

Is humbly Inſcrib'd by their

Moſt oblig'd, and

Moſt obedient Servant,

JAMES MILLER.

TO THE

GENTLEMEN

AND

PRINCIPAL INHABITANTS

OF

ROCHAMPTON,

IN THE

COUNTY of SURRAY;

THE FOLLOWING

DISCOURSE

Is humbly Inscrib'd by their

The Cauſes of Britain's *being become a Reproach to her Neighbours.*

694.d.10
6

A

SERMON

Preach'd at

Roehampton, in the County of *Surrey*,

ON

WEDNESDAY, *January* 9, 1739, being the Day appointed by Proclamation for a ſolemn *Faſt*, &c.

By Mr. *MILLER*.

K

—— *Alia fuere, quæ Majores noſtros magnos fecere; quæ nobis nulla ſunt: Domi induſtria, foris juſtum imperium: Animus in conſulendo liber, neque delicto neque lubidini obnoxius. Pro his nos habemus luxuriam, atque avaritiam; publice Egeſtatem, privatim Opulentiam: Laudamus divitias, Sequimur inertiam: Inter bonos et malos diſcrimen nullum; Omnia Virtutis præmia ambitio poſſidet.*

Cato. *orat. in* Saluſt.

LONDON,

Printed: And ſold by J. ROBERTS in *Warwick-Lane*.

MDCCXL.

Price Six-Pence.

BRITISH MUSEUM

DANIEL IX. 16.

O Lord, according to all thy Righteouſneſs, I beſeech thee, let thy Anger and thy Fury be turned away from thy City Jeruſalem, *thy holy Mountain; becauſe for our Sins, and for the Iniquities of our Fathers,* Jeruſalem *and thy People are become a Reproach to all that are round about us.*

THE Occaſion of this Day's Solemnity had been ſo long the big Wiſh and Expectation of the People, that they poured out their Hearts in Benedictions for the Accompliſhment of it, joining with the Prophet *Ezra*, and ſaying, *Bleſſed be the Lord God of our Fathers, which has put ſuch a Thing as this in the King's Heart.* Nay, the very Opening of this important Enterprize was attended with ſuch Shouts and Exultations, as ſpoke rather the Voice of Conqueſt and Triumph, than that of the Proclamation of a hazardous War.

'Tis very true, indeed, that a War founded upon the Principles of national Self-defence, and undertaken to ſupport the Rights of an injured People, againſt a faithleſs, unbending, barbarous Foe, whom no Ties could bind, nor Leagues ſecure, carries its Juſtifications in its neceſſity; ſo far, therefore, the preſent War is right, and as it ſhould be. But ſtill, as it is War, it is certainly an Evil: If killing and deſtroying, if Convulſions of Kingdoms, and Deſolations of Countries, may be ſtiled Evils. It is likewiſe dubious and dangerous as to its Conſequences, though never ſo requiſite

or unavoidable in it ſelf: 'Tis, therefore, with all the Reaſon in the World, that we are here met together for the ſolemn Humiliation of our ſelves with Faſting and Prayer, before Almighty God tó confeſs our Iniquities, deprecate the Judgments they have ſo juſtly deſerved, and to implore the divine Bleſſing and Aſſiſtance on his Majeſty's Arms, and for reſtoring Peace and Proſperity to himſelf and his Kingdoms. For however confident we may be of our Succeſs, and plume ourſelves upon our boaſted Superiority over the Enemy, there is but weak relying upon an Arm of Fleſh. The ſucceſſes of War depend upon a thouſand Contingencies which ſhort-ſighted Man can't foreſee, much leſs prevent, ſo that the *Race is not* always *to the Swift, nor the Battle to the Strong.* If, therefore, *the Lord of Hoſts who ruleth in Battle,* goes not forth with our Armies, 'tis in vain that we are ſo built up in our own Strength and Proweſs, or gaud it in all our vaſt appearances; for could we fill the Ocean with our Navies, or dry up Rivers with the Feet of our Hoſts, were our Counſellors at Home never ſo wiſe and ſo watchful, or our Commanders abroad ſo skillful and valiant, he could ſoon blaſt all our towering Projects, and ſay to us as he did to *Edom* of Old, *Although thou exalt thyſelf as the Eagle, and though thou ſet thy Neſt amongſt the Stars, yet thence will I bring thee down.*

I have no intention here to inſinuate, but that the Succeſs and Security of a Nation does, in great meaſure, depend upon the proper conducting of Human Methods, and upon the Abilities and Integrity of thoſe at the Helm. Magnanimity in the Prince, Wiſdom in the Councel-Chamber, and Unanimity in the Senate, are highly conducive, beyond Queſtion, to thoſe deſirable Ends. Theſe, indeed, are the Inſtruments which Heaven makes uſe of to ſuccour a People with; ſo that if we have not Theſe amongſt us, we are in as loſt a Situation as *Sodom* was formerly without her *five Righteous*: But ſuppoſe we have Theſe, they are ſtill but Inſtruments, and, unleſs modulated and guided by the Hand

Hand of Providence, have not Power enough to ſupport the ſinking Foundations of an abandoned Land. 'Tis therefore to think of ſomething farther for procuring Succeſs in our Affairs, than barely human means, that we are met together in this Place to Day.

The *Pagans* of old uſed Solemnly, to adviſe with their Oracles upon their commencing a War; the *Turks* on the ſame Occaſion, have recourſe to their *Mufti* or High-Prieſt, and formerly, even amongſt Chriſtians, a conſecrated Sword, or hallowed Banner from the Pontiff, was made uſe of to give a Sanction and Bleſſing to the Expedition. How much more reaſonable then, as well as neceſſary, is it for us to conſult the great Oracle of Heaven upon this Occaſion, and to render ourſelves capable of his Favour, by confeſſing and repenting of our Iniquities, and crying out with the Prophet in the Text: *O Lord, according to all thy Righteouſneſs I beſeech thee, let thy Anger and thy Fury be turned from thy City* Jeruſalem, *thy holy Mountain; becauſe for our Sins, and for the Iniquities of our Fathers,* Jeruſalem *and thy People are become a Reproach to all that are about us.*

This Paſſage points out to us two particulars, in the Behaviour of the Prophet, very worthy and becoming of our Imitation at this Juncture.

The firſt of theſe is a ſincere Confeſſion of our Iniquities, and a frank Acknowledgment of the Reproach they have ſubjected us to.

The other is a Humiliation of ourſelves before the Almighty, to implore his Pardon for thoſe Iniquities, and his divine Influence to remove the fatal Conſequences attending them.

With regard to both of theſe, we of this Age and Nation have as much Reaſon, I'm afraid, to follow the Prophet's Example, as any Nation or Age that live upon Record. If ever, therefore, it be allowable to drag out to publick View, the reigning Vices of the Times, and to brand 'em as they deſerve, it is upon ſuch an Occaſion as the preſent, I think, that the Liberty may be crav'd.

Permit me then to be very plain and particular in this Reſpect; not that I would here attempt to give in a Muſter-Roll of all the Vices and Follies which prevail amongſt us: That I doubt would take up more Time, were I barely to read it over, than you'd chuſe to allow me. I ſhall therefore only ſingle out ſome of the moſt flagrant ones, ſuch as have more immediately been the occaſion of rendring us the *Reproach* of all about us, and which require a more univerſal Humiliation and Repentance.

To begin then with the great Commanders that lead up the Van——Lo! Atheiſm and Irreligion ſtalking bare-fac'd thro' the Land, and with gigantick Inſolence ſcaling Heaven! not to wreſt the Scepter indeed out of the Hands of the Deity, but to baniſh his very Exiſtence thence, and reaſon him out of his Being. The Notions of a God that at firſt made, and ſtill governs the World, of a real and eternal Diſtinction between Good and Evil, or of either a religious or moral State appointed to Man, are by many at this time openly thrown off, and gravely diſavow'd. Some perhaps in paſt Ages have been infected with theſe poiſonous Principles, or rather *No-Principles*; but then they had Modeſty enough to conceal their Shame; they skulk'd behind thoſe Hills which they had pil'd up to invade the Throne of Heaven from, and their baneful Notions were, like Perſons infected with the Plague, kept ſhut up from the Publick, and rag'd only in their own Boſoms. To broach Tenets of this flagitious Nature was always till now look'd upon as ſuch an Intrenchment upon publick Decency, ſuch a Violation of the Laws of the Country and ſuch an Affront to the common Senſe and Perſwaſion of Mankind, that no Champion of *Atheiſm* was hardy enough to be found who durſt attempt it. But the more refin'd and daring Spirits of this Age ſcorn to ſhuffle, or mince the Matter. They think *David*'s Fool a *Fool indeed*, that ſaid *only* in his *Heart* there was *no God*; They undauntedly let their Tongues number them with the *unfaithful*, and make uſe of all their Study, Wit and Parts, ſtrenuouſly to defend what they

thus

thus boldly aſſert: They ſhew Skill and Management, as well as Valour, in this Myſtery of Infidelity; ſo that now, as once at *Corinth*, *the World by Wiſdom know no God*.

Then as to Chriſtianity, and the whole Affair of Jeſus Chriſt, That's now look'd on as a mere Romance; ſo quite foreign to all Taſte and Politeneſs that 'tis not to be born with: Many that will condeſcend to own the Being of a God, and the moral Obligations of natural Religion, will laugh at you if you talk to 'em about *Jeſus and the Reſurrection*. And as the Enemies to Chriſtianity, at its firſt Appearance in the World, cloath'd its Publiſhers in the Skins of wild Beaſts, that they might be worried to Death, ſo its modern Oppoſers cloath the Doctrines of it in a Fool's Coat, that it may be hooted out of the World. The Notions of a Saviour and an After-State, of Heaven and Hell, and ſuch kind of Things, are derided as the Dreams of the Night, the very *Flatus* of the Mind, mere Bugbears to frighten Fools and Children with, and now a-days indeed they are ſcarce by Fools or Children believ'd: ſo that, in this Reſpect, we are at preſent upon the ſame footing with *Rome* in *Juvenal*'s Time.

Eſſe aliquos Manes, & Subterranea Regna,
Et contum, & Stygio ranas in gurgite nigras,
Atque und tranſire Vadum tot Millia Cymbâ
Nec pueri credunt——

The Men of this Age have the Luck, however, to obey Scripture thus far, as to bring St. *Peter*'s Prophecy to paſs: *In the laſt days*, ſays he, *there ſhall come Scoffers walking after their own Luſts*; and they are come now with a Vengeance, and in *Power and great Glory* too.

The worldly-minded *Gadarenes*, we are told, drove their Saviour out of their Coaſts to preſerve their Swine, and *Judas* ſent him out of the World for a Purſe of Silver: But they had ſome Intereſt at Stake; They had ſome Temptation, tho' a poor one, for what they did; but for the Reputation of the Gallantry of his modern Enemies they drive him out of Heaven, and his Faith from the Earth, merely for the bravery and pleaſure of doing it. O no! I beg their

Pardon

Pardon—They have *Friends* at leaſt whoſe Intereſts are nearly concern'd in it, dear boſom Friends, their inmate Vices and darling Paſſions; 'Tis the Pleaſures and Advantages they expect from the *Covenant they have made with Death, and the Agreement they are at with Hell*, that make them ſuch Foes to him who is a Foe to thoſe.

The *Luxurious* who deify their Appetite, and run thro' the univerſe of Creatures to furniſh out Oblations to it, at the ſame Time locking up their Breaſts againſt all Senſations of Pity and Humanity for their neceſſitous fellow-Creatures, can't bear to hear of a voluptuous *Dives* in Flames, or of a begging *Lazarus* in *Abraham's* Boſom.

The inſatiate *Senſualiſt* who revels in looſe Enjoyments, whoſe Vices anticipate the Buſineſs of the Tomb, reduce him to make his Bed in the dark before he deſcends into the ſilent Chambers of the Grave, and to ſay to *Corruption, Thou art my Father*, before the *Worm* becomes his *Mother* and *Siſter*, can't but be uneaſy at the thoughts of a Reſurrection when his ſelf-corrupted Carcaſs muſt be publickly expos'd.

The *Treacherous* and *Guileful*, who like *Judas* betray their Friends with a Kiſs, hug you cloſe only to trip you up, plot dark Villanies in fair Vizards, and plunder under the diſguiſes of ſmooth Words and falſe Arts, are mighty loth to think of appearing at a Place where all the Varniſh of Hypocriſy ſhall be waſh'd off, and every ſecret piece of Knavery and Vice proclaim its Author.

The *Miſer*, who ſcrews, grinds, and racks all he has to do with, and grows more narrow in Soul, as he ſwells more in Subſtance; who hoards up his Riches 'till they become corrupted, his Garments till they are Moth-eaten, and his Gold and Silver till they are devour'd with Ruſt; who ſtops the Circulation of Nature's Bounty, and ſeals up the Influence of her nobleſt Treaſures; who, whilſt the Riotous and Luxurious, with the unjuſt Steward, waſte their Maſters Goods, like the unprofitable Servant, hides and buries his Lord's Talent: He, and no wonder, would ſneak

away

away, if he could, from the Inqueſt of that Court, where not only the Principal, but Intereſt will be demanded of him, and where the Darkneſs he kept his Wealth in before, will be allotted him as his only, his eternal Poron.

Thus Infidelity has overſpread the Land, not becauſe Men can't believe, but becauſe they won't practiſe. Did a Man acknowledge a God or a Futurity, or give his Aſſent to the Doctrines of Chriſt's Religion, this alas would oblige him to condemn ſome beloved of his Soul, cut him off from ſome darling Purſuits in which his Happineſs was placed, and like the impertinent Prophet to the King of Iſrael, *Propheſy no good concerning him, but Evil continually.*

Will Reaſon then under ſuch Diſadvantages ever be heard, d'ye think? Will Arguments, when ſuch pleaſing Facts are againſt them, ever convince? No, no, the Prophet may go about his Buſineſs; The Man can never acknowledge that to be true, which the Satisfactions he has plac'd his ſupreme Felicity in, make him ardently wiſh ſhould be falſe. Thus, Reaſon is dethroned by Paſſion, and Men become *Speculative* Infidels, only becauſe they will be *Practical* Ones.

Had our great Wits and fine Gentlemen lived in thoſe good Pagan Times, when Vice was the Worſhip of the World, when Lewdneſs had its Temples, Theft its Deity, and Drunkenneſs its God; when they might have rioted with Devotion, been moſt God-like in Wantonneſs and every thing that was profligate, they would not, I dare ſay, have been then Atheiſts or Infidels. It would not then have been their Buſineſs to call Revelation in Queſtion, when it evidently made ſo well for their Practice. They would not fail'd to have animated a Faith as much as poſſible, which informed them that by indulging their own ſenſual Satisfactions they would ſtill more reſemble the Divine Natures they adored.

It may here be asked, perhaps, that though its being the infinite Concern of Vice that there ſhould be no God or

After-

After-reckoning is the Cauſe of Mens rejecting the Evidence for either, how does this account for the great prevalency of Infidelity, and open Profeſſion of it in the preſent Age, beyond what was known in former Times? The common Vices which Mankind are prone to, have been pretty much the ſame, you'll ſay, ever ſince they carry'd about 'em the ſame Paſſions, and were obnoxious to the ſame Temptations, how came it to paſs then, that they did not produce the ſame Effects? A full Anſwer to this Queſtion is but too obvious, which is this, That though Men might be prone to the ſame Vices in former Ages, yet they were never proud of them till the preſent. They might practiſe them, but they did not boaſt of them as they do now, did not dignify them, nor dreſs them up as Gay and Honourable. Vice, therefore, the Foundation of Infidelity, being ſet upon a Hill, the Superſtructure muſt of Courſe appear the more conſpicuous, and brave Heaven the bolder.

And now, *this Vice* of all others, muſt contribute to make us a *Reproach to thoſe about us*, as it tends directly to the Subverſion of all Government and Order. Were the Fear of God, the Senſe of Virtue, and the Apprehenſions of a Futurity, to be baniſhed the World, it muſt immediately return into the wild Confuſions of its original Chaos: And at the ſame time that the Bonds of Religion were broke aſunder, the Bonds of Allegiance and Society would be diſſolved This the Infidel himſelf acknowledges; for he will very gravely tell you, that Gods and Religions were only invented by the ſecular Power to keep Men the better in awe, and reſtrain them Here by the Dread of an Hereafter. What a good and loving Subject then is He, by the by, who would unlink that Chain which he himſelf thinks ſo neceſſary?

In Proportion, therefore, as Infidelity prevails amongſt us, the Sinews of our Government, which are made up of religious Ties, muſt be weaken'd and loos'd, and conſequently we muſt become a *Reproach to all that are round about us.*

But

But this is not all; for even amongſt thoſe who profeſs that they know God, and acknowledge his Providence; nay, go ſtill farther, and with a God and Providence acknowledge a revealed Religion too, and the Chriſtian in particular, as moſt worthy of the Diſpenſation of Heaven and the Faith of a reaſonable Creature, yet with all this Faith and Knowledge about them, how little Regard do they now-a-days ſhew to the Worſhip of the one or the Doctrines of the other. They are warm and alive indeed for their particular Perſuaſions, with the Froſt of the Grave at the ſame time upon their Devotions, and whilſt they quarrel for the Fringes of Religion, the Coat itſelf is carelesly thrown aſide. They have an Angel's Form and Voice but then the Cloven-foot is at the Bottom which always leads them from the Houſe of God; ſo far are they from paying their Tribute of Prayer or Praiſes to their Creator, in their Families or their Cloſets, that the Church it ſelf is never favoured with their Company. Amongſt the Great and Polite, 'tis look'd on as vulgar and ungentile ever to be ſeen at ſuch a Place, unleſs 'tis to quelify for ſome Poſt of Intereſt or Honour. No, the Sabbath is the Day they hold their Aſſemblies at Home upon, not with God's Book, but Satan's, in their Hand; and paſs the ſacred Hours, not in praiſing their Maker, but curſing their Cards. Whilſt many of the more buſy and mercantile Part of Mankind, inſtead of ſetting the Day apart for the Service of their Creator, make it Joint-Labourer with the reſt of the Week. They retire indeed into their Cloſets to ſettle their Accounts, but 'tis the Account of their Caſh, not of their Sins.

Men of all Degrees are now indeed *aſhamed* of Duty. They take Pains to let you ſee that they ſpend the Hours of Publick Worſhip in ſomething quite foreign to all Worſhip, and will ſuffer you to tax them with employing ſuch Hours ill, if you cannot upbraid them with employing them well.

It is thought, among the refined part of Mankind, an Imperfection to want a Reliſh for, or juſt Taſte in the politer Arts and Sciences. This is the Reaſon of Painting, Muſick, and Poetry, meeting with ſo favourable a Reception in the World, and gaining Admittance into every one's Cloſet: And yet Devotion, which principally diſtinguiſhes us from taſteleſs Brutes, creates in us inward Proportion and Symmetry, ſheds over our Faculties true Harmony and Comelineſs, and which would therefore of Conſequence furniſh us out the Higheſt Taſte of Life and Manners, is not only neglected, but excommunicated both from our Cloſets and Thoughts.

And now this almoſt univerſal Negligence amongſt us in the publick Worſhip of our Country muſt neceſſarily have a great Share in making us a *Reproach* to our Neighbours. Whether we are more profligate than They are, I won't take upon me to ſay, but this I may venture to affirm, that we are more profane and irreligious. They at leaſt keep Terms with the *Form* of Religion, whatever they do with the *Power* of it: But we won't even ſubmit to that. 'Twould be happy for us now, if we had but the Religion of Hypocriſy amongſt us; and ſurely it muſt be an Age which has ſomething very uncommon in it that can turn Hypocriſy into a Virtue.

Not but that we have amongſt us ſome Hypocrites, and of the worſt Sort too; Cheats in Notion and Principle, as well as in Practice: who look upon common Honeſty and Religion in the ſame profitable Light, and pay an extreme Regard to them, as far as they advantage their own Eaſe or Emolument. Who have no manner of quarrel with Piety or Morality, but will pretend a very high Friendſhip to both, in order to make uſe of them when a proper Occaſion ſhall offer. Who are ſure to be continually preaching up Honeſty and Godlineſs, go regularly to Church, ſtand up at the Creed, and bow at the Name

of

of *Jesus* too, when they have any Prospect of serving their own Interest the better by it; and who, if they should happen to have any Business in *China*, would compliment the Idol *Fo* with the same Attendance and Respect.

Thus these Men break the Commandments, under the Cloak of a sound Creed; and travel on the high Road to Hell, with Directions to Heaven at their Fingers Ends. But this being a Vice not so peculiar to our own Nation or Age, I here only notice it by way of *Parenthesis*.

Next to the above Vices of Infidelity and Religion, march up Luxury and Voluptuousness in various Shapes.

The first in the Band is the *Man whose Belly is his God*, and who, not content neither to worship it as other Idols were worshipped, which had generally some single Creature appropriated for a Sacrifice, ranges through the whole Latitude of Beings to seek out Meat-Offerings and Drink-Offerings for it. As to the latter of these, Intemperance in Liquor, I must own that the present Age is not so justly chargeable with it as former Times have been. But how so? O, why our Professors in Luxury have refined more upon it: Too much Liquor, they tell you, drowns the Appetite, and washes off the Sagacity of the Palate; high eating they have happily found to be the highest Indulgence, and spiced Sauces more to be desired, than spiced Cups. At the same time the honest simple Food, which God and Nature design'd for the Support of Life, is either entirely rejected, or tortur'd into a Poison; whilst nothing but foreign Rarities and Compositions will go down. Other Lands are happily plunder'd of their Delicacies, and their delicate Preparers of them too, to furnish out the Tables, and flatter the Palates of the once *Plain-eating* as well as *Plain-Dealing Britons*. Nay, to such a Height is the Mystery of Luxury now carried, that not a Viand must appear at the polite Man's

Banquet, that any one can discover of what Ingredients it is compounded; whilst the Cost, at the same time, is run up to such a Profusion, that He whom the *Roman* Satyrist so severely lashes for giving six thousand Sesterces for a Fish, was a Trifler in Prodigality to our sumptuous Countrymen. But this is not sufficient neither, there must be Barbarities, it seems, as well as Dainties to sauce the Entertainment; not satisfy'd with the Flesh and blood of Creatures doom'd for their Repasts, they must inflict Whips and Racks on them before they die, and kill them by Piecemeal — only, truly, that they may the better claim their Seat in the Eye, or sit smoother upon the Taste. The Kitchins of the Great and Luxurious are now become Dens in which the most horrid Cruelties are transacted, and which are not only *stained with the Blood*, but *resound with the Cries* of Creatures expiring in Tortures. Shocking, outrageous Luxury! But 'tis in vain to preach to the *Belly*, *which*, as *Cato* observes, *has no Ears*. Besides Mode and Fashion consecrate the most inhuman as well as most absurd Practices, and no body is asham'd of doing what most People, under the same Circumstances, do. With so much Expence, with so much Anxiety, and with so much Vice, do they gorge their Desires, and, in *Solomon*'s Phrase, *make their Souls enjoy Good.*

And what is the *Good* they enjoy from this unnatural Jumble of contradictory Ingredients, this licentious Medley of Intemperance? Why, good Fevers, good Gouts, Dropsies, and Apoplexies; any thing but good Health, and good Sense. Whilst the abstemious Man, like the temperate *Socrates* during the Plague of *Athens*, lives free from Infection, and feels no Attack from those Ministers of Death which lurk in Ambush amidst the Voluptuary's Dishes.

Next to the Luxury of the Table, comes the Luxury of Dress, which is carried to full as criminal an Excess amongst us. Nature's whole Wardrobe must be rifl'd, the Beauties of the

the Univerſe deſtour'd, and the Art and Sweat too of every Country, *but our own*, employ'd to furniſh out the Gaieties and Deckings of our Pride. Nothing that is fantaſtical in Faſhion, or expenſive in Purchaſe amongſt our Neighbours, but muſt immediately be part of our Garb; whilſt nothing that is the Produce or Manufactory of our native Iſle, be it ever ſo rich, or ever ſo reaſonable, can lay claim to our Encouragement; if 'tis *Engliſh*, 'tis enough, no *Engliſh* Man can bear it. But how muſt Men of Fortune ſpend their Eſtates, you'll perhaps ſay, they can't eat and drink out all their Income. Why, truly they often ſeem willing enough to do ſo, and, I believe, the Experiment ſometimes ſucceeds. But is there no ſuch thing, pray, as charitable Uſes, or laudable Objects of Bounty? May not the ſervice of Religion, or the propagation of Knowledge, Arts and Sciences thro' the Land, juſtly lay claim to ſome ſhare of their Affluence? Would not ſuch a generous and rational uſe of their Fortune give more Luſtre to their Reputations, and create 'em much more Regard and Admiration than a gaudy ſuit, or the Glimmerings of a Pebble? Yes, but you'll ſay farther, perhaps, that a rich Attire is neceſſary to ſupport the Diſtinctions of Rank and Condition. Truly, very little ſo: There is a much nobler way of doing it than this. Richneſs in the Qualities of the Mind will better anſwer that purpoſe than in the Trappings of the Body. Let a Man of Fortune and Title wear a better Temper, a nobler Diſpoſition, a finer Underſtanding, and a more ſhining Honour; this will diſtinguiſh and raiſe him more above the Vulgar, as well as be of much more Advantage and Honour to his Country, than being trick'd out in the Entrails of foreign Worms, the Skins of foreign Beaſts, or the Craft of foreign Looms.

And now it is not much to be wonder'd at, I think, if this *aping* all the Follies and Vices of thoſe about us have made us become a Scorn and a *Reproach* to 'em. Affecta-

tion

tion even of Beauties or Excellencies of any kind ſits but very awkwardly upon a Man, and is ſure to render him contemptible to the Perſon he ſtrives to reſemble. 'Tis a palpable Acknowledgment of a Superiority in thoſe we would imitate, and at the ſame time is a warping and diſtorting of Nature, who is ſure ever to reſent her being put out of Courſe, and to take a ſwinging Revenge on thoſe who are guilty of doing it. Indeed, all Affectation, is a direct Violence offer'd to the intention of Providence; and, as *Tully* obſerves, is like the Crime of the Gyants, a flat Rebellion againſt Heaven. And now, how mean, how ſcanty, how beggarly and effeminate, muſt we appear in the Eyes of thoſe round about us, whilſt we raiſe all our Figure out of their Blemiſhes and Deformities, and abſurdly glory in what is their Shame.

Thus we *eat*, *drink*, and *dreſs* our ſelves into *Foreigners*, and are naturaliz'd to them, as far as their Vices and Follies can naturalize us, for we are ſo kind as not to rob them of one of their good Qualities. Thus *Britain* that was faſhion'd to ſtand alone from amongſt the Nations, and is ſwath'd in from the Continent, having the Ocean for a Girdle, is now fit only to be a Province to it. 'Twas upon account of the *Iſraelites* being ſo doatingly fond of the *Babylonians* with reſpect to theſe things, that God threatn'd by the Mouth of the Prophet *Ezekiel* to give them up into their Hand.

Attendant upon Luxury, and Offspring of it, behold! Venality and Corruption; all that noble Integrity of Nature, that honeſt ſimplicity of Soul, and inflexible reſolution of Mind, which was formerly the glorious Characteriſtick of a *Briton*, is in this Age entirely baniſhed from amongſt us. *England* is now become a Land of Auction, where moſt Mens Conſciences are ſet up to ſail, and where neither Favour, Friendſhip, Affinity, or Party, have one Grain of Influence; but the beſt bidder is made Maſter of the Commodity. Thus, according as the Market runs, we

are

are *Frenchmen*, *Italians*, *Germans*, *Spaniards*, any thing but true *Engliſhmen*. And muſt not this, pray, make us the *Reproach of all about us*, when they find we are Tools that they may purchaſe whenever they have occaſion for us, and that we voluntarily ſubject our ſelves to that State of Slavery, which it has been always deem'd the higheſt Reproach to the Chriſtian World to have impos'd upon the barbarous *Ethiop*.

Beſides, from this baneful Root Spring many deſtructive Factions and Diviſions amongſt ourſelves. For our Diſputes and Strugglings, now a Days, are not, as formerly, for the Preſervation of the Religion, the Liberty, or Commerce of our Country. The Queſtion is not, whether we ſhall have Popery or Proteſtantiſm? whether we ſhall be Slaves, or a free People? But how we, each of us, ſhall *fill the Basket*—Who ſhall have this Place, or that Penſion in the State, who this Dignity, or that *Sine-cure* in the Church, or who this Monopoly, or fraudulent Advantage in Traffick. The *Love of our Country*, once the *Briton*'s darling Paſſion, for which he would ſcorch under the Line, freeze under the Pole, or wade thro' Seas of Blood, has now loſt all its Force amongſt us, and Thirſt of Liberty, and publick Good, ceaſe to be an *Engliſhman*'s governing Principles. By this Means we are become not only a *Reproach*, but an eaſy *Prey* likewiſe to all about us; and had not God's mercies been over his *Attributes*, as well as his *Works*, his juſt Vengeance had doomed us ſuch long before this Time.

Thus I have performed my Promiſe, in pointing out to you ſome of the moſt ſingular and modiſh Vices of the Times, which have made us the *Reproach* and Contempt of our Neighbours; but were I to reckon up all the other more general and common ones, which, in conjunction with thoſe, render us the *Reproach* of Heaven, at the ſame Time, how large would the Sum of them be! Such groſs Immoralities, Cheats and Perjuries, Oaths and Imprecations, Riots and Impurities,

purities, in ſhort, all thoſe Guilts which make the laſt Times perilous, lord it ſo thro' the Land, while the Face of Things is ſo vicious in every Order, Sex, and Degree that—But I am very loth to dwell longer upon ſo diſagreeable a Subject. It has been far from a Gratification, to have ſaid what I have upon it; but 'twas neceſſary to lay open our Sores, in order the better to come at the Cure of them, and if I have done it with a rough Hand, I was, in a manner, compelled to it by the Malignity of the Diſtempers. And now, methinks, gladly would I find out ſome Virtues amongſt us, ſome Weight to caſt into the oppoſite Scale. But where muſt I go to ſeek for them? Baniſhment has been long denounced againſt thoſe Enemies to Indulgence: Some were accuſed of being mean, poor-ſpirited ſneaking Qualities, others of being melancholy and pedantick, and others, again, of being unmanly and irrational, and were Outlaw'd accordingly; whilſt their contrary Vices uſurp their Places, and their very Names too. To follow our own Humour, is called *freedom of Mind*; to give a Looſe to our Appetites is termed *Happineſs*; to proſecute our Paſſions, *Honour* and *Fortitude*, and to be unreſtrained by Truth or Juſtice, *Liberty* and *Wiſdom*.

And now after taking this Proſpect of ourſelves, need any of us be called upon to follow the Example of the Prophet, in the *ſecond Particular* obſerved from the Text, *viz.* A Humiliation of ourſelves before the Almighty, to implore his Pardon for our Iniquities, and his divine Influence to remove the fatal Conſequences attending them.

God's Judgments are abroad on the Earth: A Cup of Indignation is mingled for ſome to drink of, and what have we to ſay why it ſhould not be for us?

The *Criſis* of our Nation ſeems to be drawing on apace, our Maladies are at the utmoſt Height they can go; and muſt ſoon terminate, either in our Cure or Diſſolution. Now then

then is the Time, if ever, to look to ourſelves, and guard, if poſſible, againſt the impending Ruin. Let us lay hold of this Opportunity, to humble ourſelves before Heaven, and let our Humiliation and Repentance bear ſome Proportion to the Quality and Degree of our Offences. Let us, like the *Seed* of *Iſrael*, *ſeparate ourſelves from all Strangers*, diſcard *their Vices*, and be divorced from *their Vanities*. Let us execute an Act of Indignation upon ourſelves for our Tranſgreſſions, whilſt our Prayers and Interceſſions are employed, in the mean Time, to wreſt the Sword out of the avenging Hand.

Let us ſearch and try our Ways, diligently turn our Eyes inward on our Hearts, and be cautious, leſt there be ſome undiſcovered Blemiſh in us, ſome *accurſed Thing hidden*, which either Buſineſs, Partiality, or Pleaſure has cauſed us to overlook. For unleſs Purity of Heart, and Reformation of Life, accompany our Contrition and Interceſſions, we may, like the *Prieſts of Baal*, cut and hack ourſelves, and call *upon our God till Noon*, without any Return, or Sign of being heard.

And when we are thoroughly humbled for our own Faults, and reformed, let us be likewiſe humbled for, and ſincerely mourn over, the Vices of the Nation. Thus, and thus only, can we hope to ſecure ourſelves againſt whatever Tribulations may be coming on the Land. We find in the Prophecy of *Ezekiel*, that God commanded a Mark to be ſet on the Foreheads of the Men, that ſighed and cryed for the Abominations of *Jeruſalem*, that the Executioners of his Wrath might paſs by them, and ſpare them.

Joſephus reports of the *Jewiſh* Prieſts, that when *Pompey*'s Army ruſhed abruptly into the Temple upon them, they neither laid aſide the Sacrifice, nor performed it haſtily or timorouſly. So if we do but our Duty, and are employed as we ſhould be, we ſhall remain undaunted and compoſed,

tho' *Ammon* and *Amalek*, *the Philiſtines* and *thoſe of Tyre*, *combine againſt us.*

And this too is the beſt, the ſole Courſe we can take, to draw down God's Mercy and Forbearance on the Land, and to avert thoſe Judgments which its Iniquities merit.

War is a common Inſtrument which the Hand of Providence makes uſe of both to *puniſh* and to *reclaim* a vicious People. A Multitude of Inſtances might be produced from Scripture to ſupport this Aſſertion, —ſuch as God's bringing the *Hoſt of the King of Aſſyria* upon the wicked *Manaſſeh and his People*; The ſeveral *Bands of Enemies* he ſent againſt *Jehoiakin*. His ſtirring up *Hadad* the *Edomite* againſt *Solomon*; and his employing the *Medes*, under the Conduct of *Cyrus*, for the Deſtruction of *Babylon*.

If this then be often the Caſe, as it moſt certainly is, and if we are the People before pictured out, as I am afraid we are, what mighty Reaſons have we to apprehend, and tremble for ourſelves, leſt *Iniquity ſhould be our Ruin?* What then have we to do? How Obviate? How Avert? What Anchor lay hold of? What *Aſylum* have Recourſe to? Why, truely, I know of none, but inſtant *Reformation*. Not to be the *ſame People* any longer, and then we ſhall not have the ſame to dread. To catch the preſent critical Moment, and be *reclaimed* before we are *puniſhed*.

And in order to this, let us no longer Countenance, or encourage thoſe *foreign* Miniſters of *Luxury*, *Foppery*, and *Voluptuouſneſs*, which now ſwarm amongſt us, and like *Hanibal*'s *Numidians* in the *Roman Army*, at the ſame time, *betray* us to Ruin, and *inflict* it upon us: But let us be a *Land* of our *own People*, and not bear to ſee a *Latian* or *Gallic Town* in *Auguſta*.

Let us be no longer *Infidels* through *immorality*, but be *Proſelytes* to *Heaven* and not to our *Vices*.

Let us no longer pretend to *Piety* only for *Profit*, conſecrate Iniquity with a ſacred Name, and *talk of God* that we may *act the Devil* the better; but be Righteous through the *Love* of *Righteouſneſs*, and Good through the *Love of* Goodneſs.

Let us be no longer the *Tools* of a *Faction*, the *Slaves* of *Power*, or the *Purchaſe* of a *Bribe*; but be both in *Heart* and *Hand*, a *brave*, *free*, and *unpolluted* People.

Let this Day then be the Birth-Day both of our Repentance and Reformation,—— Let the Cries of our *Contrition* drown thoſe of our *Vices:* Let us *return unto the Lord*, that he may *return to us*, and let us ſecure him to us with St. *Peter*'s Chain; by *adding to Faith Virtue*, and to *Virtue Temperance*, *&c.*

Thus *Glory ſhall*, once more, *dwell in our Land*, and we ſhall be ever preſerved in Peace and Virtue here, and be made eternally happy hereafter. Which God, *&c.*

FINIS.